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1822, 2:90, who also gives soychuhèt, for "men that dwell with God beyond the world"; *Tehuelche*, Sánchez Labrador, 1936, p. 65, and Hervás, 1800–1805, 1:133) Setebos (Pigafetta, 1906, 1:56, 60, 78), Sesom or Sesó (Moreno, 1879, pp. 239, 387); Kck-a-once, Tchūr (Gardiner, 1852, pp. 23–24); Maiph (Beauvoir, 1915, pp. 180, 189, "espíritu bueno," "sombra"); Maipè (Borgatello, 1924, p. 22). The reiteration of the idea that the dead go to the Supreme Being after death is suggestive of the similar *Ona* conception, as is also the relative aloofness of the *Tehuelche* deity.

Evil happenings were attributable to an evil spirit or evil spirits, known under the names of Cheleulle, Cheleule (Pigafetta, 1906, 1:60, 78), Atskannakanatz (Falkner, 1774. p. 116), Achekenat-kanet (D'Orbigny, 1835–47, 4:220, "good and evil"); Agschem (Moreno, 1879, pp. 235, 416), Valichu or Gualichu (Sánchez Labrador, 1936, p. 66; Musters, 1871, p. 180; Borgatello, 1924, p. 22), Camalasque (Viedma, 1837 b, pp. 75–76), Kérenk(e)n (Spegazzini, 1884, p. 237) Kerrkenge (Moreno, 1879, p. 387), Kakenga, Kubejeken (Outes, 1913 a, pp. 486–487, "dios"); Jasemel (Peña, 1914, p. 11, "un Dios"). Gualichu is a non-*Tehuelchean* and non-*Araucanian* word. A good deal of *Tehuelche* religion seems to have consisted in propitiating and holding at bay these malevolent spirits, although some of them were apparently benevolent guardians of the *Tehuelche*. The best piece of rhea meat and the first bottles of liquor were offered to Walichu (Lista, 1879 a, p. 77).

Certain miscellaneous observances of a magico-religious nature have been recorded in fragmentary form. The new moon was given a salute with low muttered words (Musters, 1871, p. 179; 1872, p. 203). The cry of the nightjar over the camp or the toldo was an omen of sickness or death (Musters, 1871, p. 182; 1872, p. 203). It was taboo to injure nightjars (Musters, 1872, p. 203) and to take young half-fledged hawks from the nest (Coan, 1880, p. 113). Hair clippings could be used in black magic; when camp was broken, everything not taken away was burned lest some enemy should get hold of the article and do harm to the previous possessor of it (Moreno, 1879, p. 239). A lunar eclipse was attributed to Gualichu entering the moon and breaking it up; the people then would spit at the moon and throw stones at it to drive the evil spirit away (Borgatello, 1924, p. 22). On starting to smoke, the smoker would blow a puff toward each of the four cardinal points and mutter a prayer (Musters, 1871, p. 174; 1872, p. 203). At marriage feasts, great care was taken lest the meat or offal of the animals slaughtered therefor was touched by the dogs, as this would have been unlucky; at the shaman's child-curing rite, in which a white mare was killed and eaten, care was taken that no dogs should approach (Musters, 1872, pp. 201–202). On the occasion